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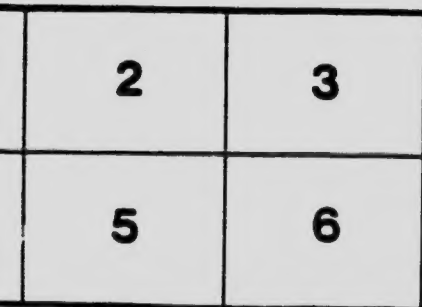
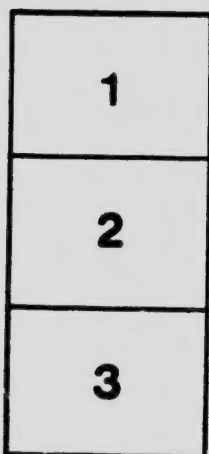
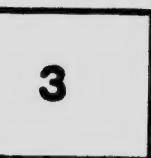
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INAUGURAL LECTURE

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Delivered by REV. PRINCIPAL
JOHN MACKAY, D.D.

*of Manitoba College
Winnipeg*

On the occasion of
his Induction to the
Principalship by the
Winnipeg Presbytery
in conjunction with
the Synod of Mani-
toba, in Knox Church,
Winnipeg, on Wed-
nesday, October the
Fifteenth, 1919

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INAUGURAL LECTURE

Delivered by REV. PRINCIPAL

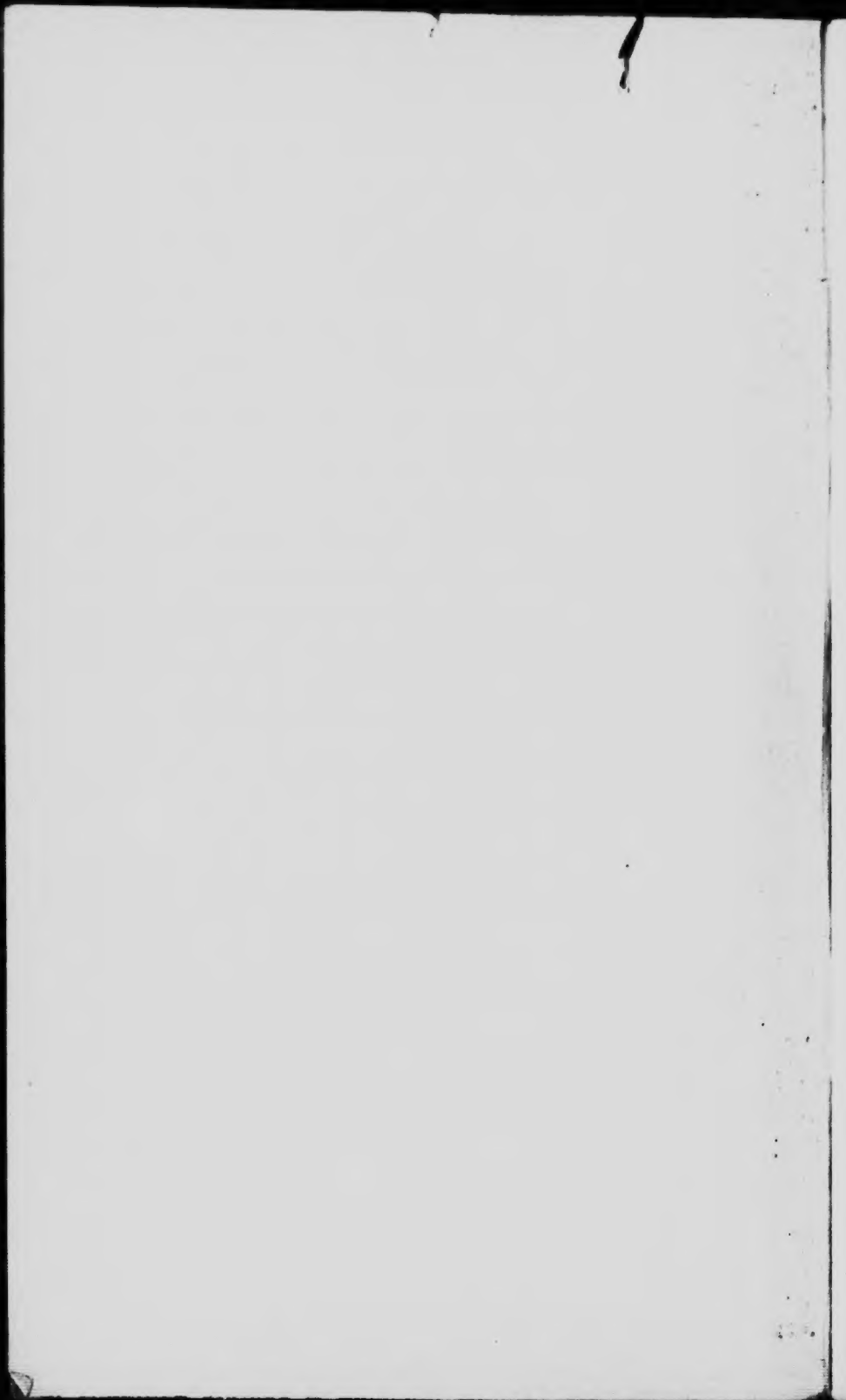
JOHN MACKAY, D.D.

of Manitoba College, Winnipeg

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515 Portage Avenue

Winnipeg, Manitoba R3B 2E9



Inaugural Lecture

Delivered by

Rev. Principal John MacKay, D.D
Of Manitoba College, Winnipeg

Brethren:

It is with a deep sense of seriousness that I take up the task to which the Presbytery of Winnipeg, acting with the Synod of Manitoba for the whole Presbyterian church in Canada, has inducted me. I should hesitate to accept did I not feel that at every step I have been guided to it by the great Master of the Church and in his strength all things are possible.

For eleven years it was my privilege to guide the fortunes of the young College by the sea. When your call first came to me, I realized something of its significance. In the midst of the perplexities of the Great War, with most of our men overseas, I felt it to be my duty, however, to remain with Westminster Hall. Your second invitation drew me even more strongly, yet I still felt it my duty to remain.

But when the third call came with absolute unanimity, conditions had changed at the Coast and it was clear to me that the

Spirit of God was in that call and in humble dependance upon Him I accepted and will endeavor by His Goodness to carry on the great traditions of Manitoba College.

We have with us yet one who was instrumental under God in laying the foundations of the College, nearly fifty years ago, our honored Professor Emeritus, Doctor George Bryce. No one will question, however, that Manitoba College owes more than to any other influence to the broad statesmanship, the clear vision, the sound scholarship and the splendid gifts of administration of Principal King, who for sixteen years guided its destinies. When he passed to higher service, he was worthily succeeded by that profound Scottish scholar, Principal Patrick, who in his all too brief administration of eleven years, carried on the work so well begun. For the last eight years the destinies of the College have been in the hands of Acting Principal A. B. Baird. For thirty-three years he has served on the teaching staff of the College and though now leaving the acting Principalship, he still continues as Professor. His genial, brotherly nature, his catholic sympathies and his willingness to take his share of all the burdens and responsibilities of the Church and the Community, have won for him the respect and affection of all and it is our earnest prayer that he may long be spared to share the fortunes of the College he has served so ungrudgingly.

Manitoba College has a past of which any college may well be proud. It is facing a future, fraught with opportunities and responsibilities that only the presence and blessing of the Spirit of God can enable it to realize.

We have entered a new era, with new standards of value, with new hopes and aspirations stirring the whole human race. Woe to the Church and woe to any of its institutions if they fail in face of this day of opportunity.

The awful storm which broke upon the world in August, 1914, was an explosion of forces which had been gathering for centuries over the whole world. We sowed to the wind and we are reaping the whirlwind. Millions of saddened homes will never be the same again. Millions of the best of the race, cut off in their prime, sleep where they fell in the fight for righteousness. Those of us who remain and our children after us, will bear a crushing burden of debt for decades yet to come.

Everything has been tested as if by fire. Old traditions and old customs have been thrown on the scrap heap. Whatever is not of real service to humanity, whatever is not in accord with the purposes of God must perish from the Earth.

The fifty-two months of world gripping war have tested mankind, have widened

its thoughts and deepened its experiences as nothing else could. They have shewn an awful light upon the lurid deeps of human wickedness and the devilish virulence of sin. We have but to think upon heaps of helpless men and women and little children massacred in cold blood in Armenia, upon martyred Belgium and Serbia and Poland, upon the cruel death that met our hero sons and brothers from poison gas and liquid fire in France and Flanders, upon the wide ocean strewn with the bodies of helpless thousands, murdered by submarine outrages, upon the slow starvation and nameless cruelties inflicted on hapless prisoners, upon the unnumbered deviltries devised by German Kultur, to realize the cruelty, and fiendish hate that is born of sin. Germany stands forever as the supreme example of what sin can make of a skilled and educated people.

But thrown into clear relief against the dark background of human wickedness is the radiant glory of human fortitude and courage and patience under griefs the most poignant and difficulties and dangers surpassing the power of the most fervid imagination. What poet can ever do justice to the glory of our hero sons in their epic fight for liberty and justice. The pages of history will be forever lighted by the exploits of our own Canadian boys at Ypres and Courcellette, at Paaschendale and Vimy Ridge, and in a thousand dreadful tests of human

courage and endurance. Not once did they fail to rise to heights unsurpassed in any age.

And who but God himself can fitly estimate the patient waiting, the willing service, the devoted sacrifice of our womankind through long days and months and years. When those dearer to them than life itself were facing death in a thousand awful forms they waited, with dread of those bitter tidings that came too often, gripping their heartstrings. They waited and toiled and prayed as they waited.

The thoughts of men are wider because of those long years of battling side by side for a common cause. Those of us, whose lot it was to live by the Western Sea, will not soon forget, nor should any Canadian ever forget that our Western gates were kept safe by the loyal watchfulness of our noble ally Japan. She drove the Germans from Kiao Chau and released a large part of the British fleet to police the highways of commerce and guard the heart of the Empire. What do we not owe for the work done behind the lines by the thousands of patient Chinese and other colored races? On the battlefields of Europe side by side with white men, unnumbered thousands of colored men fought and died, while in Mesopotamia and Egypt and Syria our armies were largely made up of Indian troops.

Henceforward the world is one big neighborhood and the measure of a man can no longer be the land of his origin or the color of his skin, but the steadfastness of his courage and the nobility of his aims.

The Peace Conference made a pitiful blunder when it denied to proud Japan the formal statement of equality of the races. In this war the deeps of human wickedness were sounded by a white people and some of its finest exploits were performed by colored men. East and West have met, never to be separated again. Henceforth the world is one and the league of nations is the recognition of this oneness in blood and in responsibilities. The big task of the church is to make a world where the league of nations may become more and more real.

Then, too, there has come a new sense of the far reaching significance of life. In the easy, care free days before the war, the passing, quickly got enjoyments were the standard of success. The past and the future were alike forgotten and our days were crowded with the latest fleeting pleasures. But the war has changed all that. When the perverters of the German people wished to weld them into a vast war machine they found ready to hand an age old fear. In the very fibre of the race was the memory of the hordes who swept down out of Russia, in the dim dawn of history, carrying

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death and destruction in their wake. When they would crush out all Christian shrinking from the cruelties they deliberately planned, their appeal was to the pagan gods that had dominated the virile youth of the Germanic peoples.

And the allies were nerved to their gigantic task by the memories of age old traditions and achievements. Friend and foe alike found the past surging up within them and summoning them to their tasks. Our young men and women, yes, our whole people felt that they were heirs of the past and hostages for the future. And millions of our best died that the unborn generations might hold untarnished the treasures which made life dear to them. We are but links in the long chain of human life and the whole chain depends upon our fidelity to our daily duties. To treat life lightly, to waste the swift footed hours is to sin against a trust bought for us at an awful price, is to impoverish unnumbered generations yet to be. With this deeper and higher and longer and wider vision of life, we must seek to know the causes of the world war and to so think and act that no such deluge of blood shall ever visit the earth again.

The marvellous development of the rich resources of the world and the growth of a globe engirdling commerce so captivated men's thoughts as to fill their vision with the

things that are seen and to blind them to the unseen and eternal. Because our bodies were sleek and comfortable, we left our souls to starve. While we transported our bodies around the world in a few hours, we let our spirits stand still and shrivel through inaction. Luxury and self indulgence sapped the vitality of the leaders of civilization and hid from them the deeper purposes of life.

Then too the progress of science in every field, so increased the number of things known, so widened the concept of law and its operation that men were blinded to the God who indwells all, by the sheer wealth of his self manifestation. Immured in their laboratories the questioners of nature heard only part of its answers and read them falsely, so falsely as to deny or forget God altogether.

And the philosophers were no less misleading. The greater part of last century was dominated by the Idealistic philosophies of Germany. Men shut themselves up in their cloisters and spun themselves a Universe out of their own bowels. Their high sounding phrases and sweeping ideas were such as to deceive the very elect. The abysmal deeps which divide right from wrong, and good from evil, vanished in one all embracing unity born of cold logic and ignoring the deepest factors of human experience. The eternal principles of the Gospel of the Christ, the facts of his self

revelation, his atoning death on the Cross, his resurrection and his living presence vanished into vague ideas and shimmering sentimentalisms. The very heart of the Gospel was cut out, too often in the house of those who claimed to be its friends. The result was that every man felt free to make a Philosophy to suit the course of conduct he had mapped out for himself. This, as much as anything else accounts for the awful consistency with which Germany made a pagan war with the forces of a Christian Civilization. Instead of facing the whole of experience and slowly spelling out the purposes of God, who is at the heart of all, they spun a Universe according to their own desires and put a God at the heart of it who was a cruel puppet, dancing attendance on their half crazed war lord. This ought to be an enduring lesson to those who seek to interpret the ways of God to men.

Then too, the development of specialism accounts in large measure for Germany's relapse into paganism and the failure of the rest of the world to measure up to its high destiny. The man who spends his life studying the anatomy of the human body, or the application of some force does a great service, but if he forgets that he is dealing with only a tiny fragment of the Universe, he cannot interpret truly what he finds. A nation of specialists becomes a veritable mad house. Its members are

armed with titanic forces, but do not understand their meanings or the responsibilities they entail. Only when our specialists are men of all round culture and Christian character can we correlate their achievements and make them contribute to the common good.

The war was the natural result of these false trends in human thought and practice. Germany was but the fullest incarnation of the false Gods who claimed in greater or less degree the allegiance of all mankind. She was the scourge of God to break the dominance of the Lords of Hell and to overthrow her own false gods and smash her own mailed fist in the process. These things are plain to every thoughtful soul and equally plain is the way out.

Every little cross that marks the last resting place of one of our hero sons, says to the world: "This is my body, broken for you." Who can ever be so blind again as to doubt the vicariousness of life? Who can fail to see that the way of the Cross is the way of human progress: that the race moves upward on the lives of its holiest and best. Crass materialism and blind self-conceit received their first staggering blow when the Christ of God went up the Via dolorosa to Calvary. That was God's own unbaring of the very heart of life and the Cross of Christ stands today as never before as life's interpreter, the promise and po-

lency of final and complete Victory.

Yet how slowly we learn that all embracing truth. Every age has had its heroes, its saints and its martyrs, the men who took up his Cross and died with him to all the lower things of life that they might live more abundantly. By their reincarnation of the Christ their age has moved a little upward. Few there were, however, who, followed in their footsteps. And yet we cannot escape the Cross. Into how many homes it has come as the giving up of their best manhood and what life has escaped some part of the burden of the World's tragedy? Yet had we understood in our days of peace what the Cross meant in Divine self giving for the Salvation of the World, would Germany ever have reached its awful war madness, would the world have had to take up the Cross of compulsory sacrifice she must bear for ages yet.

O that we had faced the Inevitable Cross before it was too late. O that we had given with the same willing abandon our sons and our money to enthrone the Christ and kill war at its fountain head as we gave them to carry on to a victorious peace. What a different world it might have been. We lost our great day of opportunity when the Cross of Christ might have stood central in a peaceful and prosperous world. And now we stand in a bleeding and broken world with some of its dearest treasures

forever lost. Only one power can heal and unite it, can make the League of Nations the beginning of the brotherhood of man. That power is the Love of God in Jesus Christ.

Each nation has its song, that breathes its spirit, that distills its history, that leads its sons to high achievements. For the new world stands only one song will suffice.

"In the Cross of Christ I glory
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime."

In teaching that song to Canada and the World, Manitoba College may play a large part.

First: by simplifying and unifying more fully than ever before all her stores of knowledge about the Cross of Christ. The field of human knowledge has widened greatly in the past few decades. New light from many sources has been thrown on the sacred page and many men who have gone through our colleges have been so weighted with a vast assortment of facts about many things that they have missed the one needful thing, a passionate allegiance to the Crucified One. He only can give force and meaning to all these varied stores of human knowledge. Manitoba College can be a centre of light and power if all her sons go forth on fire with love to Him and

using all their knowledge to light that fire in other hearts that it may burn ever brighter in their own.

But not only should she seek to inspire and equip students for the ministry. There is great need of bringing to all our people the treasures of modern Scholarship as they are illumined by the Cross of Christ. With all our facilities for Education, the great mass of our membership are pitifully ignorant about the fundamental facts, without which there can be no triumphant life in Christ. To bring these facts in simple form to all our constituency is the task primarily of the ministry, but in that task the College can be of great assistance, by courses of lectures, by the preparation of small leaflets and other publication for wide spread circulation and by serving as a medium of exchange among the ministers and church workers for what they have to contribute to meet this great need. In the college library the best treasures of modern sacred Scholarship are to be found. It will be our purpose to bring these treasures to the assistance of the ministry to the fullest possible extent. Reading courses for ministers and lay readers will be planned and every assistance given to those who are too far afield to make direct use of the Library.

The College should be the centre of the whole work of Religious Education in its

Constituency. To that end it has established courses for the training of teachers and other lay workers and hopes to extend the scope of this work as rapidly as the demand warrants it.

The Synod of Manitoba has heartily endorsed the Boards suggestion that the College should have a publication to be circulated to all those who realize its meaning and desire to share in its activities. This publication could be the medium of exchange for ideas and interesting facts relating to all activities of our various congregations, besides furnishing a medium for disseminating widely the best modern thought on the great fundamentals of our faith. Our people are being misled by the wealth of literature scattered broadcast by various sects and cults. We must meet this by the wide circulation of sound literature and the free discussion of the great problems which confront our people. This need is now being met in part by the Forward Movement, but to be most effective it must interpret and speak home to our own circle. The college must touch every corner of its constituency and enroll for its support every one of our ministers if it is to give most and receive most in the coming days. In addition to all these, however, if the College is to make its largest contribution it must lay its hands more fully than it has done for some years on every Presbyterian Student who enrolls in our Provincial University.

Manitoba College won its great position in the life of this Province when it taught both arts and theology. That gave those associated with it the chance to set the impress of their personality upon men and women also, who were going into every walk of life. The College did wisely when it gave up teaching arts and followed the tradition of the Presbyterian church in Canada in confining itself mainly to the teaching of theology, leaving the teaching of arts to the State Institution. Yet the change was too thoroughly carried out and the College must find some way of getting back some vital contact with at least the Presbyterian Arts Students, while giving its full support to the Provincial University in its work as the teacher of the Arts Courses.

A system has been worked out in Australia which would give Manitoba College back its old place in the Educational Life of the nation, and strengthen greatly the work of the Provincial University. The weakness of all state Universities is their over crowded class rooms and overworked professors. While they do splendid work, it is impossible for them to do for their students all that might be done. This gives the opportunity to the affiliated Theological College. In Australia they are so far recognized that the Government pays half the cost of erecting their buildings on condition that they provide residence and tutorial assistance to a certain number of stu-

dents. Every professor is recognized as tutor and advisor to a certain number of students in some one department of their courses. In addition to the Theological Professors a number of students of outstanding scholarship and ability are given tutorships, so that every student enrolled in the College in Arts has expert advice and assistance throughout his whole course, in addition to the work of the regular staff. Thus slow or retarded students are enabled to keep up with the classes and brilliant men are enabled to widen their studies far beyond the prescribed curriculum, giving to both these classes very great assistance. This carries over into our State Institution the best contributions of the Oxford College System.

Such a system would enroll all Presbyterian Students in Manitoba College without more than a nominal fee over and above the University fee. When we have used the power given us by the Assembly to increase our staff to six, we can find among these an expert in almost every major department of the Arts Curriculum. These, with half a dozen outstanding students will enable Manitoba College to be of great value to all Presbyterian Students and to provide a valuable supplement to the work already being done in Manitoba University. I am glad to be able to report that the Board has decided to adopt this system and

that the synod has given warm approval to their decision.

But deeper than all other needs of the church at the present time is the need for a fuller devotional life. Prayer and the meaning of Prayer must be taught to all our people if we are to be a power in the nation. To this work the College will give itself, by special lectures, and by assistance to the ministers, the real leaders of the church. The whole ministry of the church with the College at their centre can be welded into a great teaching force to lead our people into a life of prayer which shall be rich and full beyond aught we have yet dreamed of.

The whole world is in a state of turmoil and unrest. No man knows what a day may bring forth. Yet this is no time for slavish fear. It is a time for resolute and high souled action on the part of the Christian church. I believe with all my heart that the only solution for the crisis is in Christianity and that the only organ of Christianity is the Church and that the Theological College is one of the most efficient agencies of the church.

NOT LESS CHRISTIANITY BUT MORE.

Much of the modern criticism of the Church is stupid and ill informed, but much is helpful and Christian.

Humanity is not an aggregation of angelic beings. It is a vast horde of beings with wondrous destinies slowly being realized against the down drag of evil and the blinding power of sense. The movement upward seems slow, but a comparison of our age with any other age, shows a long and sure advance in all that makes for human betterment. Our very discontent is born of that richer inner life which has outstripped our social machinery and cries out for a truer environment in which to realize itself. To blame the imperfections of Society on the church is to assume that man may leap into perfection in a single day, and because he has not done so, Christianity is to blame. History teaches clearly that progress upward is very slow, and if Society is still imperfect it means that we need, not less Christianity, but more.

This is the challenge of the present Crisis to the Church, and if the Church does not respond, civilization will go back a thousand years.

FACTORS IN THE CRISIS.

Before the Church can meet the Crisis she must understand what it is.

And first—It is a universal recognition of the value and rights of the individual. This is the key note of the Gospel. Till Jesus came men were viewed in bulk, only kings and great men mattered. But he taught the individual man that he was a son of

God and a member of a family where all were brethren. This was the most dynamic thought ever released upon the minds of men. The Church has been preaching it and teaching it for twenty centuries, yet only now has it reached the far ends of the earth.

Much of the criticism directed against the Church today comes from men whose spiritual senses have been quickened by the Church herself and who are her critics, because they hold so high an ideal for her.

The Church has a positive word to speak to the insistent demand for human rights. In the moral universe every right carries with it a corresponding responsibility. Too much of our agitation has to do with the rights of various sections of the community and not enough with their responsibility. The old fashioned word duty has fallen into disuse, but it and what it stands for must be restored if men's rights are ever to be secured to them.

The second cause of the modern discontent is the growing complexity of society.

In the old patriarchal days when isolated families roamed over vast areas, the clash of personalities was not so likely nor was the definition of rights so complex a task. But with industry so highly organized that every part of the world may be called on for the food, the clothing and the recreation of the humblest family the problem be-

comes intensely difficult, and the Church must study and teach the Social applications of the Gospel of Christ with a new insight and passion.

The purpose of the War was well defined by President Wilson as "Making the world safe for Democracy."

WHAT IS DEMOCRACY?

But what is this Democracy of which we speak so lightly? It is the application of the Spirit of Christ to every human relationship. The Church herself has often sinned against the Spirit which alone makes Democracy.

THE CHURCH AND WOMEN.

In the realm of sex, woman was long considered an inferior being to be treated with kindness and consideration by the Christian man. It has taken more than twenty centuries for the principle of mutuality to begin to be fully realized by the Christian Church. A big part of the present crisis comes from the rapid realization by woman of her new status. The Christian principle recognizes the sexes as different, yet equal partners in a great mutual relationship of love and helpfulness. The feminist movement is a profoundly Christian movement and the Church must seek to understand and guide this epoch making development in the upward journey of the race.

THE CHURCH AND ECONOMIC RELATIONS

But where the Church has erred more than in any other sphere is in her failure to insist on the principle of mutuality in Economic relations. Christ taught "He that would be greatest among you, let him be servant of all." For His greatness consisted in the outgoing of the self in mutual brotherliness with men of every rank. Yet very early in the history of the Church, mutual helpfulness, brotherly relationships, were largely superseded by charity, the giving of doles by the rich and great to the poor and helpless. And this charity was elevated into a Christian virtue. But it was frequently a vice which degraded the giver with a sense of his own superiority and pauperized the receiver. Its worst effects were upon the givers because it enabled them to forget that the Christian principle is mutuality, not Charity, and that there can be no mutuality without Justice.

The first long step which must be taken by the Christian State is to see that Charity is abolished and Social Justice established. Every man, woman and child, born into the world is a child of God, and God has provided enough to feed and clothe and house all His children. The means of a decent livelihood is a fundamental right of every human being. Poverty is not only economically wasteful, but is cruel and unchristian. The church can no longer

claim to stand for the principles of the Christ so long as all its power is not thrown into the scale to secure to every human being a decent economic existence.

I have no patience with any scheme which seeks to reduce all to a dead level monotony. But the present social system places the heaviest burdens too often upon those least able to bear them. Great Britain is bravely tackling its defects and making provision out of the national wealth for old age pensions and sickness and unemployment insurance.

Much of the unrest in our own land is due to the haunting fear of unemployment or sickness. Even to those who receive the maximum wages in Industry today a spell of unemployment or sickness means a crushing weight of debt for years to come. To the man who fairly tries to do his duty to his family and the community such a state of affairs is a grave injustice, where there is injustice the spirit of the Christ cannot come and without it there can be no peace.

There is only one way to peace and prosperity and that is by the principle of brotherhood in every economic relation.

It is here that the challenge to the Church is most insistent. She must not only be a critic, ever sensitive to the injustice of our social system. She must also see and strengthen what is strong and good in our

present social order. With all the faults of the present order, the average opportunity for a full life has never been so great as now.

Only as the Church is saturated with the Christ consciousness can she be sensitive enough to spiritual values to understand what is going on around her. Can she be equal to the great task which confronts her. She has not failed and she has far more of the Christ Spirit than she is given credit for.

Whence came the mightiest call to sacrifice and service in the Great War? Go into our Churches and read the honor rolls. Look at the subscription lists to the Red Cross, the Patriotic Funds, the Y.M.C.A., the Belgian, Armenian and Syrian Relief Funds. The vast majority of the names written there are those of men and women nurtured in the Christian Church.

It has become the fashion among certain elements of the community to speak of the Church as decadent and passing. Unfortunately too many of those who are in the Church, but not of it in any real sense, have taken these statements at their full value and talk and act as if they were half ashamed of the Church.

But the Church was never so powerful, so far reaching and so Christian as it is today.

The war has been a mighty revealer. Men have been brought face to face with ultimate realities and have learned to recog-

nize the things that abide. The Church must see to it that nothing hostile to the Spirit, which gives it life is retained in its organization, that no surplus baggage of creed or form is allowed to hamper it in its facing the Crisis which is upon us. That this may be, the College will seek to stand as interpreter of social conditions to its constituency.

THE GREAT NEED OF THE CHURCH.

The great need of the Church as of the world is a higher God consciousness born of fellowship in Jesus Christ. To move forward is to get into deeper sympathy with Him, to bring His Spirit into all our lives. And it is coming. Over the whole world a new spirit of earnestness is becoming manifest. That tragic brotherhood of crosses on a thousand bloody battle fields calls for a brotherhood of living men about the Cross. And the humanity that recruited so many of her bravest and best sons and daughters to die for Justice to the weak and oppressed in international relations will not be deaf to the new call for men and women to live for Justice to all men in social relations.

We are hungry for Peace, but Peace can only come and remain when Justice is done, when every human being has a fair chance for a full orb'd life.

The first line of Peace Makers were the soldiers who fought for liberty and justice without which there can be no peace.

The pioneer of real democracy has always been the Christian Church. Today the call from Japan, from China, from India, from Mohammedan lands, from Russia, from every part of the world is for leaders in the making of democracy. They do not understand that at the heart of their cry is man's need of Christ. Manitoba College has always stood for the world mission of the Church and will emphasize that mission as never before.

The church is beginning to think and plan and pray in terms of Continents.

A world crisis is upon us. It enters into every phase of Society, into every corner of human life. Its seriousness, its urgency cannot be exaggerated. Of all the agencies which claim to meet it, only one has been tested through twenty centuries and responded to every test—the Christian Church.

It has made many mistakes, it has often forgotten its high mission, but at its heart is the dynamic of a New World, the spirit of brotherhood in Jesus Christ.

Far down in the discontent and unrest of our day is a deep heart hunger for love, and sympathy and understanding, for a larger and deeper soul life. One and only one has arisen among the sons of men who has proved Himself able to satisfy that deep longing—our elder brother Christ.

The true Church is the fellowship of those who have found that larger life in Him.

It is the most democratic thing in all the world. If it is not as efficient as it should be in organization and in work, let those who see its defects come into it and change it as it needs. We do not ask them to take the brand of any denomination or sect; all we ask is that they come under the mastery of the living Christ and live their lives in Him.

He holds the keys to the Kingdom of God, to the ideal democracy that is to be. He stands in the vanguard of every movement which he does not lead, which is not ing and human happiness. And the Movement which He does not lead, which is not dominated by His Spirit of Love and brotherhood is doomed to failure.

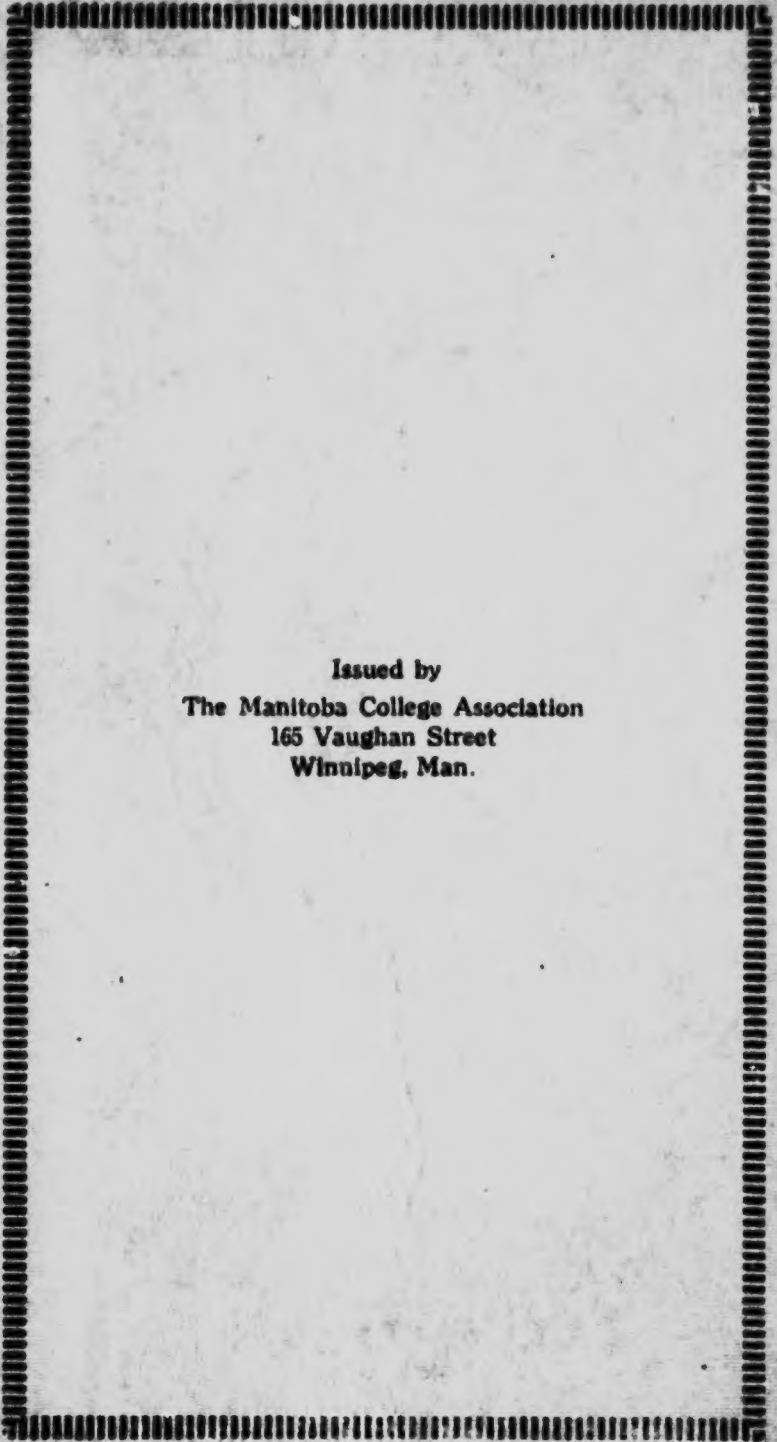
The crisis is upon us. The Church has heard the call and is rousing herself to meet it. But whether in the Church or out of it the one solution to all our problems is Jesus Christ.

To tell about Him, to manifest His spirit, to work out His principles into every phase of life, that is the supreme task of this great hour. That is what Manitoba College exists for.

"God may have other words for other worlds

But for this world, the word of God is Christ."





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